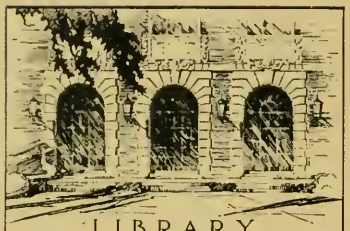

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10

1851

WHAT IS THE WORKING OF THE CHURCH OF SPAIN?

WHAT IS IMPLIED IN SUBMITTING TO ROME?

WHAT IS IT THAT PRESSES HARDEST UPON THE CHURCH OF ENGLAND?

Robert Henniker
— John Gilbert Talbot } Esq.

A TRACT

Carth. Dom.
Apr. 19. 1851
Easter Even.

BY THE

REV. FREDERICK MEYRICK, M.A.

FELLOW OF TRINITY COLLEGE, OXFORD.

Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε; Gal. iii. 1.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; v. 7.

OXFORD,

JOHN HENRY PARKER,

AND 377, STRAND, LONDON.

1851.

BAXTER, PRINTER, OXFORD.

ADVERTISEMENT.

Were the minds of English Churchmen such as they were before the year 1845, the following pages would not have seen the light. It is no indulgence of a mere reckless destructive spirit, which has caused their publication, for, as Professor Hussey has said, "In these days of doubt and fear, every good man would labour rather to build up than to pull down." It is because the writer has seen men single-hearted and earnest, forsaking, and so far as they are able throwing down, that which he fully believes to be the greatest stronghold against the powers of darkness, and the special depositary of God's Truth, that he puts forward the following facts and statements, with the purpose of shewing, that *neither in sanctifying conversation, nor in maintaining the one once-delivered Truth, is the foreign Catholic system equal to that of our own Church, the Church of England.* Spite of Erastianism, spite of Latitudinarianism, he does, to use Dr. Moberly's words, "from his heart believe, that there is no position in the Universal Church, where a baptized Christian soul may be more sacredly, more healthily, more truly trained and strengthened to grow in grace, and reach the heavenly inheritance, than in the Church of England."

When a Roman Catholic Archbishop in Ireland has the effrontery to say, that "the truly heathenish ignorance and brutal vices into which that portion of the English population is sunk, who have no instructors but those who have broken off all communication with the Apostolic See, is a lamentable commentary on the folly of National Churches," it is time to meet assertion with counter-statement, and deny the cause alleged.

UIUC

A TRACT FROM OXFORD.

It were most earnestly to be desired, that there should be a greater degree of acquaintance than at present exists between the members of the three great Communions of the Roman, the Grecian, and the English Obedience. Had we more knowledge one of another, there would be much less misconception on all sides. Our continental neighbours might in time learn not to class us among a heterogeneous mass of Protestants and unbelievers[a], and we might learn what degree of admixture of good and evil the Western Communion really contains, and unlearn that great fallacy of our childhood, that "the Orientals are much the same as the Roman Catholics, but more corrupt." The works of Dr. Wordsworth and the Journal of Mr. Allies, one-sided and untrustworthy as the latter is, have done something towards giving us a sort of acquaintance with the French Church and the French Ecclesiastical system.

[a] The ludicrous misconceptions of the religion of "the English heretics" that one meets with abroad, are almost beyond belief. During last Lent, the writer was in Naples, and seeing some graves in what he understood to be unconsecrated ground, close to "Virgil's Tomb," he enquired if those who were buried there had died infidels. "Yes," answered one of the guides in perfect simplicity, "they were English." "Yes," quoth the other, "they were Protestants," as if either assertion clenched the matter. In fact, the names were German. In Rome, a devout old woman informed him solemnly, that the only thing which "I poveri Inglesi" had by way of Baptism was, that some rose-water was poured over them. Other specimens will be found in the following letters.

The state of Italy[b] has become more or less known, by reason of the disclosures accompanying the convulsions of 1848-49, and the constant ebb and flow between Rome and London. Some interesting particulars, for the general truth of which the writer can vouch, may be found in a little Tract, entitled, "A Voice from Rome in the year 1842," in which the results of personal observation, on the religious life and practice of the Italian Church, are thrown together within the compass of a few pages. But Spain is almost unbroken ground. The writer therefore has thought, that it would conduce to the knowledge of the Truth to publish the accompanying Letters, which were written to him by two friends residing in one of the Spanish towns, whose integrity and judgment he can trust. Some inferences may perhaps be drawn from them not unsuitable for English Churchmen to dwell upon in this present state of anxiety and difficulty. He will however first give the facts in the words of the writers themselves.

[b] The state of the Church in Italy at present is very similar to that of France before the Great Revolution, so graphically described by Mr. Pugin in his remarkable "Appeal." "There is external conformity in Religion, but .... all those vents which in a state of religious freedom, like safety-valves, free the Church from those corruptions and infidelities that in a great body of men ever have existed and must exist, are now closed. The bended head at the Elevation often concealed the sneer of infidelity, and the forced communicant reviles the body of his Lord. And France was a Catholic country, but there were infidels on every side, men who believed nothing, but conformed to every thing, and soon a consuming fire of unbelief, concealed indeed under a green surface, but wreathing itself through unseen fissures under the whole fabric of society, was rapidly gaining ground. It penetrated the breasts of men in every station, in every garb and office. There was infidelity among the peasants, in the city, in the court, in the council, in the Church itself, and at length the powers of darkness break forth from their lurking places, and throw off the mask, and in an incredibly short space of time this exclusively Catholic country publicly denies—what?" In the case of Italy this remains to be seen. The state of the south of the Peninsula, both ecclesiastically and politically, is one that makes men curse with their hearts, while they give good words with their mouth.

No. I.

Letter from A. B.[c]

Christmas, 1850.

"The state of the Church here (in Spain) is very low. We now live among Spaniards, and I never heard more rampant "Protestantism" than I have heard here. People do not go to confession, and justify it openly, some by saying that the Church commands it indeed, but they will not do it, because the Priests are worse than themselves: others say, that they neither kill, rob, nor cheat, and as for what concerns their souls, that is between themselves and God, and no man, Priest or not, has any right to interfere in it. It is a real fact, that when the law admitted no man to hold any office or employment under government, who was not able at Easter to produce a certificate from a Priest that he had confessed and communicated within the year, the certificates were commonly sold for about ten-pence a piece; one person told us, that he had known one bought for five-pence. However they were obtained, whether Priests sold them, or laymen confessed and communicated in order to get them to sell, a fearful amount of sacrilege and profanity is involved. We are in the constant habit of meeting a Priest whom I like very much. He is not a man of much education or intelligence, and has not any appearance of what one would call sanctity; but he has a downright straightforward character, and a great love for the poor, and an excellent temper which I have seen much tried. He was a Monk in one of the richest orders. Fifteen years ago the Monks were turned out, their lands and convents seized, and their pictures sold. The following year he was appointed to the Chaplaincy of a Hospital, which he has held ever since, saying Mass every morning in the church attached. He does not dress like a Priest,

[c] These Letters will be found to be wholly unsystematic in form, as the writers never intended them for any thing but private perusal.

except that he wears the blue neckcloth. The great amusement of the laymen at dinner is to attack him about something; so that unless we dine with him alone, it is impossible to speak to him on any subject connected with his profession, for fear of occasioning some irreverent and painful discussion. His brother, who is also a Priest, and formerly a Monk in the same order, was staying with him for a month. He seems to feel bitterly the plundered and degraded state of the Church, but says little unless he is called out. I think that he must be confessor to some Nuns, for I used to be quite weary of the way in which the laymen would go on, "Padre, are the Nuns at —— pretty?" "Now, Padre, do tell me, are they pretty?" "Padrecito, I want to know so much if the Nuns are pretty." "Padre, when the Nuns confess, do they tell you long stories about one another?" Day after day they would question him in this way, diversifying the amusement occasionally by semi-sceptical questions on the Old Testament, as one of them chanced to be in the possession of a Bible.

Tithes are entirely abolished, all Church lands seized by Government, and the Clergy paid by a tax raised for that purpose. The allowance is £80 per annum for a "Cura:" if the parish is large, he has assistants called "Beneficiados," who receive half as much as the "Cura," but as the latter does not pay them, neither does he name them. The Government used to keep for itself at least half of the money raised for the Priests, but from the time that Narvaez came into power, there has not been much embezzlement. In addition to this stipend, they receive fees for attendance at funerals, and the scenes which take place in bargaining about the amount, are sometimes very painful. Schools they have none. The Spanish Government is in advance of Mr. Fox. It has established Schools for the poor, where those who have the means pay, and those who have not, receive gratuitous instruction, the expense being defrayed by a tax on the town, and the

Master appointed and removable by the Government alone. The "Cura," has the right of inspection as regards religious instruction only, and we know what that means. We asked the Chaplain of the Hospital, what was the religious character of the poor. He answered, that many of them were still very good, especially in the villages. 'If it were not for the poor,' he said, 'there would be no worship of God in the land.' All wounded persons are carried to his hospital. We asked him the number, and he said, 'It is a rare thing for a day to pass without any: some days there are six or seven[d], but few of them die.' This is the difference between Spanish stabbing and Italian assassination. One day a woman was brought into the hospital with seventeen wounds, received from four or five men. It is only two years ago since the law against knives was repealed. I should think that when another generation had passed away, and the Government schools have produced their fruits, the religious character of the poor will die out, and there will be "no worship of God in the land."

I am gradually coming to the same opinion with an English Clergyman, who told me years ago, much to my surprise at that time, that he regarded the English Church as the great depositary of the truth, and the hope of the world; and therefore I do not wonder that fierce attacks should be made upon her on every side. If she should fall, where indeed would Faith be found on the earth? Where in Europe at least are we to look for any branch of the Church, which shews such symptoms of life and truth as our own?

One day we held a conversation with the Priest about Spanish Sisters of Charity. They are of the Order of St. Vincent de Paul. I should like to see an Order like them established in England, in addition to our Sisters of

[d] The size of the town in which this Hospital is situated is rather larger than Bath. What would the occupants of Lansdown Crescent say to a daily average of six or seven stabbing cases?

Mercy. The latter give relief to the poor, and consequently must have funds, and for the most part be of a certain class of life. These Sisters do not give money. They live on £20 a year each, which would perhaps go as far as £30 in England. They teach in the schools, nurse the sick, and serve in hospitals. In our English parishes I should like to see the actual Schoolmistresses and Nurses Sisters, and it might well be done.

In Spain, the very form of electing a Bishop has vanished. The Queen nominates, and the Pope approves. You may be aware, that when Espartero was in power, the Pope refused to approve his nominations. He refused to name others, and so in, I think, thirty dioceses they were without Bishops. That was the state of —— for three years. The Government nominee had the Palace and income, and the Diocese did without a Bishop . . . . . Most of the Clergy come from a very low class. Many who have been Monks, were of the very poor. The regular education in the Bishop's Seminary costs £40 a year, but not nearly all who are ordained can afford that. At Salamanca a gratuitous education is given. Young men of talent go there and hire themselves in service, with the condition that they may attend the lectures. Sometimes they set up barber's shops, or maintain themselves in any way they can. Many have thus risen to be Bishops."

No. II.

Extracts from Letters of A. B. and C. D.

Nov. 7, 1850.

"There has been one Spanish fast day since we have been here, the Vigil of All Saints. We had as good a dinner of fish, vegetables, sweets, and fruit, as any one could wish, but it made some of the guests very cross. They discovered that the rule of the English Church was to fast on Friday; so they turned round upon the two Priests, and

asked why *they* did not fast on Friday[c]. Next, they went on to raise the question, whether Protestants would go to glory, and if they did not, where they would go: one of them who had picked up some vague ideas about the English Church, suggesting that people might be Catholics without being Roman Catholics. Pick-pockets abound here. It is said, that the little boys, who are employed in the churches to assist at the Mass and to help clean the church, are the most adroit. It may be so, for constant familiarity with holy things, if it does not do good, must do harm, and the idea of reverence never seems to enter their head: they would just as soon stand on the top of the Altar as any where." "On All Saints' day, being the Vigil of the '*Animas*,' it is the custom in Spain to go to the Campo Santo to burn lights before the niches of the dead. We went and found that it had degenerated into a crowded promenade, where people meet and gossip, and look at each other. There can be no holy and peaceful thoughts of the dead in such a scene. Little stalls were set up all round with refreshments. The next day we went to hear a celebrated preacher preach on the Animas. The Sermon was on the doctrine of Purgatory, and left the matter just where it was before in my mind, viz. that for *the Roman doctrine* of Purgatory, there is no evidence either from revelation, reason, or tradition. The latter part was very exciting to the congregation, which consisted almost wholly of women. It was a long prayer for the souls in Purgatory; first for the Cardinals, Bishops, and Priests, and the congregation answered with suppressed and unanimous voice, 'Requiescant in pace.' Then for husbands, wives, children, each separately, and then you might hear the low suppressed sobs running through the church, and after each, the united 'Requiescant in pace.' There has been a funeral at the English Burial Ground, at which the Spaniards attended in great numbers; and they have expressed themselves so much struck by the service,

[c] Vide p. 10.

that there has in consequence appeared a public order from the *corregidor* for the better arrangement and greater propriety of their own."

No. III.

Letter from C. D.

Jan. 28, 1851.

..... "I cannot but be grateful to have learnt in daily life what the Roman Church is. I have just been reading an able letter in the Chronicle signed Gamaliel. 'The miseries of our own house almost drive us forth, but we are deterred by finding that no perfect home awaits us.' While you are fighting against evils at home, which seem intolerable and deadly, I am constantly witnessing evils here (mingled with good) which are so great, that I am appalled at them. The rashness with which men rush out of our Church into that which they do not practically know is like the state of mind of a suicide, who, overwhelmed with present evils, hurls himself out of life.

We are oppressed, enslaved, by the power of the State at home. Well, here every Bishop is nominated by the Government, subject only to the approval of the Pope; the Clergy are paid by the State, and as the *Esperanza,* the High-Church paper, complains, they dare not oppose Government, which would at once say, "Be silent, or I'll starve you." The churches are kept in repair (such as it is) by the State: the education is in the hands of the State; the schools are paid for and the masters appointed by the State: the Clergy can only give a little instruction in the schools, and do not catechise in the churches. Even the seminaries where the priests are educated are supported by the State, and the books to be used and the course of instruction regulated by the Minister of Instruction.

We complain that our people dishonour and despise the rules of their own Church. It is sadly, miserably true; but what do we see here? For more than three months we

have been constantly associating with Spaniards. Well, I find not one but all of my companions openly neglecting and refusing confession, and professing to do so. I have said to them, "Why, the Church commands you to confess." "Yes," they answer, "but we dont do it, that is, the men; many of the women do." The most extreme Protestant opinions are upon their lips, such as that the care of their souls is a matter between themselves and their God, and they do not see what any one else has to do with it. The legends of the Roman Saints and stories of miracles are wholly repudiated. I got the Priest, with whom I am on very good terms, to tell me a legend of an Image in his church, which, as the story ran, had reached out its arm, and given absolution to a penitent. As the story ended, one of the laymen came in, and began to make a mock of it. It is a most unhappy thing, that truth and falsehood have been mingled together in their miracles and legends, and many of them have been put before the minds of the people as of equal authority with Holy Scripture: *e. g.* there is not a devout person here who does not hold it quite as certain, that the thief on the Cross was called Demas, and that he was forgiven at the intercession of the Blessed Virgin, as that he was crucified at all[f]. Now the result of this is, that while among the uneducated or little educated you may meet with much devotion and faith, you find also the strangest mixture of legend and holy truth intertwined inextricably together; while among the more educated there is a dangerous tendency to disbelieve all. They find, that they have been deceived and imposed on in some things, and that throws a doubt on all. There are very many who believe nothing. Some of the merchants' sons would like to come to our service, but it is not permitted by law. One of them said to —— last week, "We could believe what your Church teaches, we cannot believe what we are taught here." I know one sad case

[f] See below, p. 31. where the Legend of S. Demas will be found.

myself. Don F. is a thoroughly educated and refined gentleman, but he has not faith in what is taught him in his own Church; he knows the Priests have taught him some falsehoods, and distrusts them wholly. I look upon him as a good, honourable, religious-minded man, but without religion[g]. And the people have not the Bible here to fall back upon. Let the people say what they will of the abuse of that Holy Book, and the wretched way men too often deal with it, yet think what it would be to be robbed of it. Practically, people here *are* without the Bible. I shall never forget the eagerness with which Don F. borrowed my Spanish Testament, when he found that it was what he called "puro." "We only get garbled scraps given us here," he said[h].

Sunday is a regular day of toil. The poor man has no day of rest. All the in-door trades are carried on till the evening, or late afternoon, such as those of shoemakers and tailors. Masons, carpenters, and labourers may be seen commonly engaged at work on Sunday. This is directly contrary to the rules and canons of the Church, but there is no public opinion against it. The amusements of Sunday are the most objectionable, and often shocking; such as the bull-fights. It is the great day for the Theatre. I used to think, that they made up for the laxity of the Sunday by observing the fast of Friday. In Spain, Friday is not a fast: all are dispensed who have the "Bulla Crusada[i]," which costs two reals, equal to about five-pence, and now people take the dispensations without even that expense; and though no Indulgence can be of any avail without the "Bulla," vast numbers never think of getting it.

[g] Any one who has spent any time in Italy, can parallel this case with many instances.

[h] See below, p. 24. the principles in which the Clergy are educated with regard to the use of Holy Scripture.

[i] For an account of the Bull of the Crusade, see *Doblado's Letters from Spain*, p. 272.

Another great evil that we complain of, and feel cruelly in England, is the secularity of some of our Clergy; but in truth that is a light evil, to what has been and still does continue here. There are in —— numbers of families known to be the children of friars. The friars no longer exist, but there are still Priests, who notoriously have their "Amas[j]." Nothing has given a greater blow to religion than this. It *is true* that religious parents have hardly dared to let their daughters confess. What shall be done when "the salt has lost its savour?" I learn from the Chaplain to the Hospital, that the cases which come before him shew that the immorality which exhibits itself so sadly in the streets of our towns, is here just the same, though more concealed."

No. IV.

Extract from a Letter from C. D.

"We have just had a Mission here, some report of which will, I think, interest you. I suppose that the Bishop thought that —— wanted improvement and conversion; and he might indeed have thought so very justly. Accordingly a Mission was announced under his authority, with the consent of the Government. The "Missionaries" were four Capuchins, and they came for fifteen days. The first day the Mission was opened by a Sermon in the afternoon; on Sunday and for the next fourteen days two of them preached at the same hour at two of the parish churches. The purpose of the Sermons was to preach repentance, and bring people to the Confessional. Their ways of preaching are very different from ours, and some of them very striking; the preacher, for example, wishing to impress upon them the reality that they must die, made them repeat after him ten times very slowly, 'Ne de morir,' 'I have to die.' The dress is a black cassock and cloak,

j This again can be too easily paralleled in Italy. For Spain, see poor Blanco White's sadly truthful testimony, *Letter V. Evidences*, p. 118.

with a silver crucifix on the breast. It is not permitted by law to wear the friars' dress."....

No. V.

Letter from A. B.

Jan. 29, 1851.

"I have to give you an account of a Mission that has been carried on here lately. It has been quite refreshing to see at last something of zeal and energy. It was announced in the newspapers, that on Sunday, the — of January, a Mission was to be held by four Ex-Capuchins, by order of the Bishop. The first day there would be a Sermon at half past six in the Cathedral; for a fortnight after, two every day at the same hour at two of the parish churches, and on the last Sunday conclude with one at the Cathedral. The object was, to be preaching repentance, and receiving confessions. The confessors were to be empowered to absolve in reserved cases, and there would be three Plenary Indulgences. There was great need of something. The murders, stabbings, and immoralities were frightful in number. Two of the four Capuchins are very celebrated preachers. Fray Feliz Maria de Cadiz has a wonderful power over his audience. He can make them laugh or cry as he pleases, and he can preach for hours: another Padre Ronda is breaking down from illness. It was necessary to arrange, that these two should preach on the same day and at the same hour, or the others would have been deserted for them. On the fifth day of the Mission, Padre Cadiz reproved his hearers bitterly. They thronged to hear, but nothing more. That day there arrived by accident the Ilustrisimo and Excelentisimo Senor Don Antonio Claret and Clara, Archbishop of Santiago, in the isle of Cuba, accompanied by six Missionaries and twenty Sisters of Charity. He is himself a very celebrated preacher, and undertook to preach the next day at the Cathedral. All—went mad on the spot.

All the religious people were wild with delight at the number of Indulgences and spiritual privileges he could give, and the others would as soon have missed seeing a wild-beast show as the Archbishop. He was to preach at half past four, and by three o'clock we found every seat occupied, and the church crammed. I never saw such a scene. Every body was talking loud, a thing which they do not seem to think irreverent, and the noise echoing through the building was like the waves of the sea. Some of my neighbours occupied themselves in guessing who I was. Having settled that I was English, they next debated whether or not I understood them, and applied to me to decide the question; one man behind me quoted the last new farce, in ridicule of the English. After a length of time, the church door opened, and in came the procession struggling through the living mass. We all stood up to see, and sitting down again was impossible. Directly there was a talking through the church, the tall people telling the short ones, "He's in the pulpit," "Now he's kneeling down," "Now he is standing up." "He is short, but they say he has a good voice." "Can you hear?" "Not a word." "Can you?" "It is a very pretty bird with fine feathers, but I have not heard its voice." "Come along to the other side." The Archbishop raised his voice in a shout which rang through the whole building, and produced a momentary silence; but no human voice could have been audible in such a throng for a continuance, and the noise rose up again like the waves of the sea. His Archiepiscopal dress was beautiful; dark purple with silver lace, and a silver cross on the breast; his action was unceasing and most graceful, though theatrical. He continued for one hour and a half without once stopping to take breath, or to wipe his face, as other preachers do; and when he chaunted the Blessing at the conclusion, his voice was as clear, and sweet, and as fresh, as at the beginning. All that I could catch of the Sermon, amidst the noise, was a panegyric on 'Maria Santisima,'

and an exhortation to apply to her as the Giver of Repentance, and all things. "All the gifts of God pass through her hands. We may see this in a simile in our own families. Through whom do children receive all things? Through their mothers. If God gives such honour to earthly mothers, is it likely that he would give less to His own? The Apostle said, that neither height nor depth could separate him from the love of God; so we may say that nothing can separate us from the love of Maria Santisima." When he had finished, he blessed all the rosaries and medals that had been brought, from the pulpit, and gave several Indulgences. A Bishop can give forty days, an Archbishop eighty days, an Apostolic Missionary one hundred days; so he gave one hundred and eighty, and we dispersed. I felt very much as if I had been at the theatre. Next day the Archbishop preached five more Sermons, and visited all the convents, the Seminario and the Sisters of Charity, and by half past five the next morning was gone.

The following day Padre Ronda preached, and such an effective Sermon I do not think I ever heard. They always begin with a sort of preface; then they desire the people to say the Ave Maria with them; then give instruction on some point of doctrine; and, lastly, a vehement exhortation, concluding by displaying the Crucifix. The subject of instruction this time was Indulgences[k]. 'The Sacrament of Penance, he said, takes away the punishment of deadly sin, which is hell, but it does not free us unconditionally: the eternal punishment is commuted for a temporal penalty, which must be paid either on earth by Penance, or in Purgatory by torments equal in all but duration to those of hell. Some people thought, that forty days' Indulgence only diminishes forty days of our time in Purgatory: but this was a mistake: it took away the debt for forty days of neglected earthly penance, the payment of which in Purgatory may be many

[k] On the subject of Indulgences, consult Jeremy Taylor's Dissuasive, Part I. c. 1. §. 4. p. 138. and c. 2. §. 4, 5, 6. p. 235. ed. Eden.

thousands of years. Three Plenary Indulgences, by means of one of which all arrears of Penance are wiped off, so that a person dying immediately, being in a state of grace, would go straight to glory without Purgatory, were attached to this Mission. One was obtained by confessing and communicating, another by attending the Sermons, and the third was to be reserved till the hour of death, so that on the death-bed the Priest would impart it in the regular form, and then they would be safe from Purgatory. But no Indulgences would be of avail, unless they were in possession of the 'Bulla Crusada,' which not only allowed them to eat meat on Friday, but gave them the means, by the boon of the Holy See, of getting no less than ninety Plenary Indulgences in the course of the year; every day in Lent, for instance, by only going to a church and saying so many Aves or Salves, one might be got.' At the end, he exhorted them to confession, telling them the story of some Saint who saw in a vision a man trying to carry a heavy burthen of wood, and because it was too heavy, adding more and more. Next he told the story of the Rich Fool in the Gospels, to the great edification of my next neighbour, who had evidently never heard it before; and ended with a picture of the death-bed of Voltaire, how at last he would have repented and confessed, how he sent for a Priest, and his infidel friend, D'Alembert refused him admission; and how at last he died despairing, saying, 'I die abandoned by God and man.' At the conclusion, he exhorted the people to confess while they had time, to come to him that very night, to let the Angels rejoice over them. 'Are you,' he said 'ashamed to confess, because you are great sinners? How many of the Saints that are venerated on our altars were greater sinners than you? We are men, and shall be surprised at nothing.' Then as he took down the Crucifix, and held it out, the sobs burst out through the church into loud crying like that of children, while he poured out a fervent prayer, crying bitterly for himself and for the people, and covering the

Crucifix with kisses. The scene was very striking, and the effect of his eloquence immense. The local paper says, that on the following day one thousand persons confessed and communicated in one church.

In another Sermon, the preacher described the Day of Judgment, with the following additions to the Scriptural account. The Angels will come forth from Heaven in procession, bearing the True Cross, of which all the parts will be miraculously gathered together. This he said came from the Fathers. A glorious throne will be set up, on which our Lord Jesus Christ (on the mention of the name he touched his cap) will sit, and on His right hand will be seated His Mother, Maria Santisima, our Lady, the Sovereign Queen of Angels, (on the mention of her name he touched his cap again, and every head bowed, and a murmur ran through the church "Ave Maria,") and thrones will be placed for the Apostles. The most remarkable thing was the constant mention of "Maria Santisima," with the titles above given each time repeated, the great reverence shewn by the people to her name, and their taking no notice of that of our Lord. The farewell of the condemned soul was striking: "Farewell Jesus Christ, whose blood I have wasted, whose mercies I have scorned: farewell Maria Santisima, whose love I have despised, whose kindness I have rejected: farewell Angels, with whom I might have dwelt for ever." Then followed the farewells to his own relations, to the son, the mother, the wife, who are going into everlasting happiness, while he is to be in torment for ever. By this time the nerves of the people were so worked up, that they were ready to cry about any thing or nothing, and at this point one woman by my side actually *howled* so as to make it difficult for me to hear. What I felt to be painful in this last Sermon was, that the affections of the people and their hopes were directed as largely to Mary as to Jesus. It was not so Mariolatrous as some that I have heard, but it grieved one to see the mixture of evil in so much good.

..... The Padre is very friendly to us when the laymen of his own Communion are away, and he can speak without having his words turned into ridicule. The "frailes," of whom he was one, all come from peasant-families. They were generally sent to the convents very young, and some have turned out badly, the worse of course, from being bound to a holy life. Since the destruction of the Monasteries, the parochial cures have been filled by them in great part, but now they are beginning to die out, and it becomes a question how are Priests to be supplied. In the south of Spain, the upper classes never take Holy Orders. The Bishop's seminary contains in all eighty-one boys and young men, and this is thought a great number, but the course of education occupies twelve years, and though it is clerical, all do not become Priests. So that this is nothing for the wants of the Diocese. If educated Priests cannot be had, they must have them uneducated; and the only plan that can be thought of is, to re-establish the Monasteries under certain regulations, such as, that they shall be few, have no property, live on alms, &c. What Government Monasteries will turn out, I do not know. The Government has schools for the poor; and the paper that we see, the Spanish *Guardian*, is pleading very hard that the schoolmasters ought to have enough to live upon, that they might be able to give their time to the schools instead of working in the fields. It goes so far as to say that the salary ought not to be under £20 a year."

No. VI.

Letter from A. B.

Feb. 6, 1851.

"I must now complete the history of the Mission. Dona G. has got us the hymns and prayers that were used. The latter consist of the Rosary in Spanish, that is, of fifty Aves, five Paters, and five Gloria Patris, with the Blessing,

'Blessed be God, praised be God, exalted be God; Blessed be Maria Santisima, praised be Maria Santisima, &c.' The Hymns I have copied. *One* of them is addressed to our Lord. The others are all to the Blessed Virgin, under the title of the Divine Shepherdess. These hymns are not so outrageous as some that I have met with, but I send you a verse or two. "A silly sheep wandering from Thy flock, I call Thee anxiously. Confirm to me Thy holy promises, and turn my steps from the path of wickedness. To Thee I commend my body and my soul, my senses, my powers, and all that I say and do. I hope, Lady, that in every storm Thy name Mary shall be my hope. Remember, Mother, that if now I am evil, Thou didst once count me among Thy sheep." The Archbishop gave the Capuchins a short prayer, to which he had attached a hundred and eighty days of Indulgence, that is, as much remission of purgatory as would be obtained by a hundred and eighty days of the most rigorous penance. It is this, "O Virgin Mother of God, I give myself to Thee as Thy child; and in honour and glory of Thy purity, I offer to Thee my body, my powers, and my senses; and I beseech Thee to obtain for me the grace of never committing any sin."

How many confessions there have been cannot yet be told; for when once the people began to confess, it was like an epidemic. The Bishop has prolonged the time of special Indulgences for another fortnight. One cannot but most truly rejoice at such a result as has been brought about; yet I doubt of its durable effects. I told you, that in one church a thousand people confessed in one day. There were not above six or seven Priests in any church. If there had been ten, it would have been a hundred confessions in a day to each, and many of them first confessions of middle-aged and elderly people, who had lived all their lives in the neglect of the ordinances of religion, and their first confessions made not deliberately and after careful preparation, but in the stormy excitement

roduced by the great eloquence of the preachers, and the prospect of Plenary Indulgences. Surely they must require more attention, more individual attention, than could be given in such haste. The Capuchins however have done their duty, and done it well, but when they are gone, and the people are left to the despised ministrations of the ordinary confessors, there is much danger that the majority will fall back again. These are such a very excitable people, all feelings and no principles, and have a marvellous way of combining religious feeling with the practice of sin. The reason why Fray Feliz was the most popular preacher was, that he was "so witty." "He made them all laugh or cry as he pleased." Dona G. has lent us her books of devotion. She is a very good woman. People here must believe every thing or nothing[1]. The history of Sta. Rita[m] of Cassia stands on the same ground to them with the history of our Lord Himself. If they disbelieve one, they disbelieve the other. One of her books is a Novena to the Blessed Virgin, under the title of the Most Holy Mary, Queen and Mother of Mercy. One Archbishop and eight Bishops have so highly approved of it, that they have attached to it all the Indulgences that they can: that is, four hundred days for each prayer, so that to say one prayer from this book is better than to do a year of rigorous penance. I will give you some extracts.

"*Of the Charity of Most Holy Mary.*

"As the eternal Father delivered His only-begotten Son to death in order to give life to men, so this admirable Mother of love delivered Her only Son Jesus to the rigours of death, that all might be saved. She did not content

[1] "Wherever the Religion of Rome reigns absolute, there is but one step between it and complete infidelity." White's Evidence, Letter I. note A. For the infidelity existing among the Spanish Clergy, see Doblado's Letters from Spain, Letter III. p. 126.

[m] For Sta. Rita's Legend, see below, p. 23.

Herself with giving to the Divine Word flesh, wherein to suffer for men: She Herself sacrificed Him. Standing at the foot of the Cross, whilst Her Beloved immolated Himself for the salvation of mortals, She Herself offered the sacrifice of this unspotted Victim, beseeching of the Eternal Father that He would receive it as a payment and satisfaction for all the sins of the world. She gave to men all that She could give, and She loved them more. She gave Herself, and if She did not realize the sacrifice, it was because Her offering had all the merit of which it was capable.

"*Of the Righteousness of Most Holy Mary.*

"It is well known, that Most Holy Mary, instead of being a debtor, gave so abundantly, that all remained and are Her debtors: men for redemption: angels for their special joy: even the most Holy Trinity are in a certain way a debtor to Her for the accidental glory which has resulted and does result to them from this their Beloved."

"*Of the Patience of Most Holy Mary.*

"She suffered in Jesus, and with Jesus, as much as Jesus suffered."

"*Of the Obedience of Most Holy Mary.*

"She obeyed more than all creatures united, and by Her obedience, supplied the want of obedience of all the evil angels in heaven, and of all the ungrateful men on earth."

"*Of the Religion of Most Holy Mary.*

"Blind and deceived should we all have been, if Most Holy Mary, in Her great mercy, had not given us in Jesus Christ the needful knowledge of the only, sole, and true religion. Though neither angels nor men had given, nor should give, to God, the worship and veneration which they ought; Most Holy Mary would have fulfilled all the duties laid on every creature by the necessity of the virtue of

religion. . . . . Instructress of the Church, by whom, and of whom, the Apostles learnt to celebrate the mysteries of our redemption, to frequent the Sacrament of the Eucharist, to venerate the Holy Cross, to pray, and exercise themselves in all the acts of religion, I adore thee!"

"*Of the Hope of Most Holy Mary.*

"She Herself, was the object of the hope of the righteous, and scarcely did She shew Herself in this world, when even as the shadows of the night begin to flee away before the coming of the dawn, so at the birth of Most Holy Mary, the Queen and Mother of Mercy, fled from many their doubts respecting the coming of the Messias. She Herself was persuaded that He was at hand."

In these extracts, you will see, that the office of the Father, of the Son, and of the Holy Ghost, is attributed to her. *She sacrificed her Son for our salvation: we are redeemed by her sufferings: she was the teacher of the Apostles.* It is universally understood here, and affirmed in sermons, that when our Lord went into Heaven, He gave his Mother to be the guide and ruler of the Church, and our intercessor, and consequently, as the Archbishop said, all the gifts of God pass through her hands. The same book concludes with a hymn called "the Joys." The following verses occur in it. "Life, salvation, and gladness, all was lost by man, but in Thee he found all. O sweet Virgin Mary! What would be our fate without so heavenly a Mother. Mother of Mercy, deliver us from all evil. God angry would have punished with hell man, who refused to respect his dominion; but Thou, Virgin Mary, didst faithfully succour him. Mother of Mercy, deliver us from all evil. All this world, buried in its wickedness, sighed and found no remedy, save in Thy pity. Thou wert the especial remedy of such great iniquities. Mother of Mercies, deliver us from all evil. *Thy union with the immense God,*

infinite in power, alone could merit the pardon of such excesses. Hereby we were freed from such criminal acts. He denies Thee nothing who created Thee so beautiful, and so favoured and privileged with graces, and made Thee a Queen: for by Thee He gave all to unfaithful man. He who is able made Thee arbiter of his immense stores, that none in the most fatal cases might fail to share the universal protection of Thy abundant wealth. Mother of Mercy, deliver us from all evil[n]."

I remember, when I used to be pained at finding English children learning Watts's Hymns, which represent the Father as an angry Judge, appeased by the Intercession of his Son, and entirely forget that He so loved the world, that He sent Him to redeem us; but what is that to this bold assertion, that the angry Judge was appeased, not by the Son, but by the Virgin! The assertion too, that our redemption is due to the union of God with man, not in the Person of our Lord, but of the Virgin Mary, is startling! And all this comes *on the authority of the Church.* For saying one verse of this Hymn, Dona F. gets more Indulgence than she would for a year of rigorous penance. The Novena is a series of prayers for nine days. Each day there is an act of contrition, a consideration on one of the virtues of the Virgin, two prayers or three Aves. If you have time, it is desirable to add also the Rosary and Litany of the Virgin every day, and on the last day the Hymn. I have calculated the Indulgences gained. Without the Litany, Rosary, and Hymn in the nine days, you would gain 55 years and 125 days, the prayers occupying about half

[n] Can we wonder at any amount of devotion to St. Mary, when we know that the Court of Rome 'has placed the Spanish dominions in Europe and America under the protecting influence of her Immaculate Conception;' and that under Charles III. a law was enacted, requiring a declaration upon oath of a firm belief in the Immaculate Conception from every body taking his degree at the University, or being admitted into any corporation, civil or religious, or even into a Mechanics' Guild? See Doblado's Letters from Spain.

an hour daily. With the Rosary and Hymn there would be gained 667 years and 345 days. I do not know how many prayers there are in the Litany, and have omitted it from the calculation. The notice at the end does not sum up what it comes to altogether, but says, "it is an invaluable treasure." Dona F. is a very devout woman. Her morning exercise contains the words, "I resolve this day to gain all the Indulgences I can, and apply them to the souls in Purgatory." Would it not be absolutely absurd in her to spend an hour in prayer and meditation at home, when she has only to go into any church, and in five minutes gain more than by two years of prayer and penance? The system confines people to the use of those prayers which have Indulgences attached to them. People in England do not know these things. What they think to be Roman doctrine, and what they are allowed to hold as such in England concerning the Blessed Virgin and Purgatory, would not be permitted in Spain. A lady of my acquaintance, under N———'s direction, is allowed to use the same Hours of prayer as before, with the simple addition of the Ave Maria. I can perfectly understand her being well satisfied with that, but *it is impossible that she will be permitted to rest in it.* Persons in such a situation do not know to what they have given their adhesion, and are gradually led on, while they serve at the same time as decoys for others.

..... I mentioned Sta. Rita above. I select her only because Dona F. reverences her greatly. She is the advocate of the 'Impossibiles.' When she wished for figs or roses in the winter, the trees immediately brought forth both flowers and fruit. When she wished to be admitted into a convent and was refused, three Saints took her in by night. The sisters thought that the porteress had admitted her, but when she told them who had done it, they accepted her as a sister. When she prayed for suffering, she had a painful and loathsome wound on the face. When she wished to

go on a pilgrimage, and the Abbess would not let her go because of the wound, it healed instantly. One thing in her history, which the writer does not consider a miracle at all, has a greater moral impossibility than the rest. She wished to go into a convent, and as her parents would not consent, she caused an oratory to be made in their house, and painted with religious subjects, and lived in it for a twelvemonth, without ever stirring from it. Afterwards, seeing that they were infirm, she came out, and served them as a dutiful child. *Some time after this*, she arrived at the age of twelve. Next she married a wicked and irreligious man of good fortune, to please her parents; but, as she did it on pure principles of obedience, she was continually in tears during the wedding festivities. Not many days had passed, when her husband's violence of temper began to shew itself to her. However, she converted him, and he died. Now I am quite ready to believe things supernatural and miraculous, if there are grounds; but here there are none. Nevertheless, it comes to Dona F. with as much evidence as any fact in Holy Scripture. She believes both one and the other. The same facts come before Don L. an intelligent man, on the same evidence, and he believes neither.

The Rector of the Seminary lent us a very nice book, called the "Manual of the Seminarista." It is a book giving a general sketch of the office and duties of Priests, and the studies necessary for fulfilling them. I like almost all of it, but in the chapter on the Scriptures, the author says, that people in general, boys and women especially, whose natural simpleness is often mixed with ignorance and presumption, and leads them into heresies, must not have the Scriptures. They are the meat of the strong, and must be given in portions well spiced and seasoned. He quotes in evidence, "Faith cometh by hearing, and hearing by the word of God." Where, he asks triumphantly, will you find it written, that Faith cometh by reading, and

reading by the Holy Books? Of course, with Priests educated in these ideas, it will not be often that permission is given to read the Scriptures. And what a strange idea it gives one, to think that all the Scriptures of the Old Testament should have no existence to one's mind: that Abraham, Isaac, Jacob, Joshua, Samson, Ruth, all the pastoral scenes and all the scenes in the desert that have been pictured before one's mind from one's very earliest childhood, should never have been presented to it; that the patriarchs and saints of former days should be mixed up with modern Spanish saints, without any clear distinction of times or manners. Dona F. thinks, that St. Paul the Apostle went sword in hand to convert the Chinese and Indians. Yet she is a superior person, and her manners as good as those of any person I know in ——.

The only education which the ladies of the upper classes receive more than the rest is a little French. I believe they know nothing of the history of their country; and as to modern Geography, they will ask, how far England is from London. The benefit would be incalculable if they had some past things to think of, instead of having their heads full of their "novios" or lovers. People cannot imagine such a thing as female virtue°. They laugh and shake their heads when I say, that in England a young lady goes out alone to visit the poor; that a young lady can travel, if necessary, alone, and that English girls in general do not talk to their lovers out of their bed-room windows at night. They say, that every girl here must have her "novio," and that it may occasionally happen that she marries him, but not often. It is a way of passing the time;

° Again, the same is sadly true of Italy in married life. Byron says, "that the custom of the *Cavalier Servente*" was introduced into Spain from Italy. Beppo, xxxvi. Why are not these things striven against, if the Church has that Discipline by means of the Confessional to which she pretends? Have we ever heard of the mass of the upper classes in Naples, Venice, &c. being excommunicated for their evil lives?

and carefully as they are watched with a mamma behind them, they will manage to exchange notes as they are walking.

The attempts to forge miracles are another great occasion of infidelity. I do not know whether the late attempt in France has reached the English papers. Blood was said to flow from a picture. It proved an entire forgery. Yet certainly the evidence at first was better than any given for Sta. Rita's miracles. It is well known, that in some of the disgraceful intrigues in the Royal Family of Spain, a very important part was played by a Nun, who pretended to have the Stigmata. For a time she was venerated as a Saint, and some of her visions and revelations were used to separate the King and Queen. The Queen is bad enough, but if any thing could excuse her conduct, it would be the heartless cruelty with which she was treated, and the way in which the sanctions of Religion were used to mislead her. The fraud was discovered, the King and Queen reconciled, and the King's Confessor sent away. What part the Confessor had in it I do not know, for the newspapers were not allowed to say any thing on the subject. He was recalled some months ago. What effect must these things have on the minds of people, who are required to believe things as improbable as those which are proved false, and have no standard whereby to judge between the fundamental truths of the Gospel, and the wildest fancies!

The bitter hatred against the friars and monks is quite astonishing. None of them were murdered here, because when they were turned out, the Governor gave them warning, and allowed them ten days to escape in disguise, before the people knew it. An Englishwoman saved one by dressing him in her son's clothes[p]: but I have no doubt, that now, if

[p] Almost the same thing occurred at Naples, and in many places in Italy during the year 1848. Indeed, the evils exhibited in these Letters *do not belong to Spain as Spain, but to Roman Catholic countries as such.* One who has been in Italy would think that he was reading the account of it.

one made his appearance in his monastic dress, he would be torn in pieces. Not even the courtesy of Spaniards can make them behave decently to a Priest. The Priesthood in general seems to be thoroughly despised[q].

I do not know whether I told you, that there is an image of the Blessed Virgin in the house which has an Indulgence of forty days attached to it. Five Aves said before it five times a day would gain each day two hundred days Indulgence."

No. VII.

Letter from A. B.

Feb. 27, 1851.

The Missions ended on Saturday, and Padre Feliz preached the next day. He is very eloquent. I believe he has not any great amount of learning, but great zeal, pathos, and humour. His jokes in the pulpit seem very poor, but they have the desired effect of making the whole congregation laugh, and he has great power of gaining the love of the poor. The last day to which the Indulgences attached to the Missions were prolonged, at nine o'clock at night, a poor ragged man came into the church without either cloak or jacket, and made his way into the Vestry. "Where is the Saint that receives confessions?" Somebody said, "There is Padre Feliz." The Padre went into the church with him, and seeing that he was shivering with cold, he took off his own cloak, and put it on him during the time of his confession. Little acts of this kind make the people love him as much as all the real labour he undergoes for them. He preached on Sunday for three hours. Some people had

[q] Are you going to be a *Priest*? said a Roman Gentleman last year to the writer, in a tone which expressed, Can you, an honourable man, so degrade yourself? This was not the 'lowly estimation' in which every follower of a crucified Lord must be content to be held by a scoffing world; but his words spoke the bitter feeling engendered in a naturally generous breast by the sense of wrong done, and immoral life in those who were the object of it.

brought pictures to be blessed, and they were stolen. Padre Feliz said in his Sermon, "Let the person who has taken those pictures account that he is not taking pictures home with him, but a thousand legions of devils." When the Sermon was ended, they were found laid in a corner.

During the Mission, he was going through a Novena to the Blessed Virgin under the title of the Divine Shepherdess. It has since been published, and we have got it. Every thing is of course attributed to *her*, guarding the fold, seeking the lost sheep, laying it on *her* shoulders, healing the sick. The Archbishop of Santiago de Cuba left some little books of prayers and doctrine, which are striking. There is so much ardent zeal and love in them, with such entire devotion to the Virgin, some parts so beautiful, some so very painful. Even the Creed has two additions, the epithet of "holy" applied to the Virgin, and that of "Roman" to the Church. The daily devotions in one of them begin with offering ourselves entirely to the Virgin. If they were but addressed to our Lord instead of to her, they would be excellent. He directs that even the hearing Mass and receiving the Eucharist shall be done *in honour of her*. I had thought before, that in the act of communion one might be free from her. I understand more now how utterly and entirely the whole system here is built on her. He gives as subjects of meditation, the five Mysteries of Sorrow, and the five Mysteries of Glory. These last are, the Resurrection, the Ascension, the Coming of the Holy Ghost, the Assumption, the Coronation of the Blessed Virgin as Queen and Lady of Heaven and Earth. *If*, as they assert, our Lord on the Cross gave her to us as our Mother, and us to her as her children, and the Holy Trinity crowned her as Queen and Lady of Heaven and Earth, *then* it follows, that "for every grace and mercy we can go to no other than her." In the Novena of the Divine Shepherdess, there are seven Mysteries instead of five. Her coronation by the Father, by the Son, and by the Holy Ghost, being regarded as three.

In addition to this, the third Mystery is the descent of the Holy Ghost upon the Blessed Virgin in the form of tongues of fire: the Apostles are not mentioned. These Novenas are all in Spanish, so that the people can understand them.

There was an attack made upon the Priest the other day, in which the laymen had got hold of one of the really weak points. When any one dies in the hospital, he is buried, as they say, like a dog. The body is put into a cart, and taken off to the Campo Santo, where it is thrown into a pit, without a word of prayer[r]. The laymen asked him, "Where are the souls of those who die in your hospital?" "Those who are not in hell, are all in Purgatory." One of them turned round, "These people tell us, that all are equal before God, rich and poor, but it is false. If a rich man dies, his friends will have one or two hundred Masses said for him, and he goes to heaven[s]; while these poor creatures are tormented in Purgatory." I tried to turn it off by saying, "As you feel so much for them, of course you have Masses said for them." He laughed at the suggestion, and said, "You do not believe all these things, though you believe a great deal more than we do." All that the good Padre was able to say was, that once a year a Mass is said for all who have died in the hospital. Conceive the outcry there would be in England, if the bodies of our poor were

[r] The same thing takes place at Naples. In the midst of the private sepulchres of the rich stands a large square surface, having in it 120 sealed openings leading into separate pits. Each year, for three nights successively, these openings are unsealed, and the bodies of the poor are thrown down under the cover of the darkness, and without a prayer pronounced upon the spot, without coffins, "like dogs," and quick lime is poured in upon them, and then the opening is re-sealed till its turn comes round next year. And the gay voluptuous profligate capital is spared the pain of ever seeing the appearance of death. It is all huddled over in the night.

[s] Philip IV. of Spain left money for one hundred thousand Masses to be said for his royal soul; and thinking it well nigh impossible that he could need so many himself, he willed that the surplus should go to the benefit of the most solitary soul in Purgatory. Ford, p. 170.

treated in such a way, though we do not believe that their souls are suffering in consequence.

There are two advertisements of 'Funciones' for to-day, Friday. One is a masked ball for charity. The other, some Masses to be said for the soul of a Lady lately deceased. Her family have arranged for the *late* Masses, which are the most expensive, and they advertise that they will pay in addition the sum of fifteen pence to every Priest who will say one for her in a certain church before ten o'clock. The price generally advertised in the Madrid Papers is two shillings before ten, and two shillings and sixpence after.

The town is full of Priests. There are now 76 benefices vacant in the Diocese, being for the most part filled temporarily by the ex-friars. All the Parishes in —— are in this case, except one. The Bishop is going to fill them up, and there are 130 Priests come to try for them. They have to go through an Examination, and dispute in Latin before the Bishop and eight Clergy, named by him and by the Chapter. The office of the eight Clergy is to assist and advise the Bishop. He selects those of whom he approves, and sends their names up to Madrid. The old rule is that for a benefice he selects three, and the Queen chooses one of the three[t]. How they manage with such an immense number of vacancies, I do not know. One of the Candidates was here the other day. He told us, that he had no idea of continuing to bury his talents in the little village where he then lived, as he had preached before the Queen, and passed a brilliant career.

There have been some peculiarly atrocious murders here lately. Happily there is a new Governor, who is so strict, as to be known by the nick-name of the Executioner. The sympathies of the people are much more with the

[t] Conceive the triumphant scorn with which the *Rambler* and *Tablet* would point the finger at 'Her Majesty's Rectors,' if such a system existed in England. And are there not many of ourselves who would look upon it as *a sign?* But why one measure for Spain and another for England?

criminal than the murderer. That a man should be stabbed is so common a case, that they think nothing of it: that a murderer should be garoted, would fill them with compassion. A band of robbers has been committing great depredations near Ronda. It is the business of the police to take them, and as they would not, the military Governor ordered out a troop of soldiers, who shot two of them. For interfering with the functions of the civil Governor, he has been dismissed; and yesterday came news of a most horrible case of murder and mutilation committed on a woman and some children by the same band. We heard a very striking story the other day of a poor gipsy woman, whose husband had been murdered by a man in a respectable class of life. The murderer thought to get off by money, he feed every Judge and person likely to help him, and obtained delay after delay; but the case was so clear, that they could not save him. He offered the widow money enough to make her rich. She came into the court, and knelt down with all her children round her, and asked for justice. "You tell me," she said, "to forgive that man, because forgiveness is a Christian duty. I do forgive him. I do not seek his blood for revenge, but as a duty to my husband. You offer me money: how can I touch it? Is not it stained with my husband's blood? and my children, how would they spend one dollar of it? Would it not be the price of their father's blood? I tell that man, I tell you, that I will have his life." She kept her word, and he was executed; but again and again she had to leave her children, and walk to Granada, 54 miles off, to defeat some fresh attempt to save him.

I am not sure if I ever told you the story of S. Demas. I will give it you as Padre Feliz told it to his congregation, on the Archbishop's authority. When the Blessed Virgin fled into Egypt, she fell in with a band of robbers, whose captain was named Demas. He was a very wicked man, but something in her appearance struck him, and though

he did not know that she was such "a great lady," he not only did her no harm, but escorted her on her way. After this he went on in his wickedness, and at last, 33 years afterwards, was taken, imprisoned, and condemned to death. When our Lord was crucified, to put Him to more shame, Demas was chosen to be his companion. On the Cross he prayed to our Lord to save him; the Virgin remembered his kindness to her in past years, and asked our Lord to have mercy upon him; and thereupon He said, "This day shalt thou be with me in Paradise." From this the Padre drew the lesson, that there is one Advocate able to save even the most wicked, namely, the Blessed Virgin.

Dona F. fully believes the story of a man who died in mortal sin, but because he had formerly been a devotee of the Blessed Virgin, she interceded for him. In deadly sin he could not enter either Purgatory or Heaven; but our Lord could not reject His Mother's petition, so the man was sent back again to the earth to work out his salvation, by earning some money to give to the person he had injured.

Some of the Clergy in Madrid are trying to put a stop to masks and diversions on Ash-Wednesday and the Sunday after. It seems to be thought very unreasonable, as, for a long time, such things have always been on those days.

No. VIII.

Extracts from Letters of C. D.

Feb. 25, 1851.

"There has been an affray with some robbers near Gibraltar. The country is in a miserable state. The streets of —— are not safe for a single person late at night. Only last night a watchman was murdered; and I read in the papers a story of five men taking possession of a hedge near —— for seven days[u], and plundering every one that

[u] The same thing frequently occurs in Greece. Last year the Khan of Ellada, the only resting-place, such as it is, for travellers, on the Plains of

passed. Last week Mr. —— was riding out, and as he passed a house in the hills, his guide told him that there had been for a length of time four robbers concealed there, who had plundered the country, and shot one of the *Guardias civiles:* the country people all knew it, but no one would give information. . . . . There has been another case of murder. A poor Italian harper has been stabbed in the street just after dark. The man who stabbed the watchman is caught. The Governor declared, that he would suspend the police if in eight days he were not found, and accordingly he is taken. . . . The theological questions that we hear raised constantly are outrageous. Whether the Deluge was possible, and, Whether the soul could exist separate from the body, were the last. . . . There is an amusing account of the method in which a new church at Madrid has been built. A Committee was formed, consisting of an Archbishop, several Bishops, Noblemen, and others: the land was given, and they set to work: but soon money failed: so they had a *Bull-fight*, the proceeds of which helped them on: then they had a 'funcion' in the theatre, which gave them another help: besides which, they obtained from the 'ayuntamento' the assistance of several 'presidiarios,' i. e. convicts. But all failed, and it was not half completed. What was to be done? They tried *another* Bull-fight, but this time the owner of the 'plaza de toros' was not agreeable: then they tried another 'funcion,' but that failed also. Fortunately at this juncture one of the Bishops on the Committee was made Archbishop of Toledo, and some funds came into his hands which he was able to apply to the church, and then they got up to the roof. But they could get no further, and at last the Government took it in hand. It is now roofed in, and they say it *will be* finished. All this is reported in the *Esperanza* (the

Thermopylæ, was occupied for a week by a band of forty brigands. They were, however, very well behaved brigands, and never thought of being so uncourteous as to be very troublesome to foreigners.

" Guardian" of Spain) with the greatest simplicity, as if greatly conducing to the honour and perseverance of the Committee, who have continued thus patiently at work since 1839. . . . Whether the Ministry will stand seems a great question. There is now no one with a strong hand whom people fear as they did Narvaez, but they are all sick of revolutions, and will bear any thing rather than another. No one seems to have the slightest trust in the probity or honour of any public man. All the religion that remains is in the lower class. . . . There has been a man stabbed in the open air. Two oilmen quarrelled, and went out to fight with knives as usual, and as one was drawing his knife, the other stabbed him to the heart, and left him dead. This was at two o'clock in the day. . . . The other day I heard a characteristic dialogue: some one rang the bell, and José pulled the string, and opened the latch from upstairs, bawling out, 'Quien es.' The answer was, 'Ave Maria Purisima.' To which José bawled again, 'Sin pacado concibida.' It proved to be a woman begging, so he supplicated his sister 'Per Dios' to depart, and so the scene concluded. . . . There is a new play come out here, called 'El Mercado de Londres.' A rich London merchant becomes jealous of his wife, whereupon, as is the fashion in England, he determines to sell her, which he accordingly does for 24,000 reals. They asked us gravely, whether it is the custom in England to sell wives: and when we laughed, and said no, they evidently suspected us of preferring patriotism to veracity. . . . I have many strange questions asked me; such as, whether we have the *Pater* and *Credo* and *Ave* in England; whether the Church of England believes 'that God comes down' in the Mass; and others like them. . . . This morning we found our way into the Sacristy of San ——. Three priests were there who shewed us the robes, consisting of the chasuble and dalmatic. One chasuble cost £240. The vessels are the same as our own, with the addition of the custodia and the crucifix. The chalices and paten were silver gilt. I

asked them respecting catechising, as I had never heard it. They said that it was not now practised. Yet the Canons order it on every Sunday, and all days in Lent. I am reading the Canons and Synodalia of ——, and comparing them with modern practice. I find that Canons are dead letters in other places as well as England."

These letters bring clearly enough before us in an unformal way two points: 1. The normal state of the Church of Spain, practically and doctrinally; 2. The revival caused by a Home Mission. It is not necessary to make any lengthened remarks on either head. With regard to the second, God forbid that we should refuse to rejoice in the good wrought, or fail to attribute it, so far as it is to be attributed, to His Grace. Such symptoms of life in the midst of corruptions are exactly what we should be led to expect from the theory of the English Church, while the fact of Bishop Andrewes and others is left unaccounted for by the Roman theory. We freely acknowledge the Roman Obedience to be a part of Christ's Holy Catholic Church, and therefore we see good working among them with pleasure, and without surprise; we also maintain that they have corrupted themselves, and added poison to the waters of life, and therefore we expect to see and do see evils. But, indeed, a revival of this kind partakes more of the nature of a fever-fit than of vigorous life. It makes the stagnant blood flow, and so far in itself it is a great good; but it implies antecedents, and suggests consequents of a wholly contrary character. It implies past deadness, and suggests future falling back when the impression made on the feelings by fervid eloquence shall have abated. And it is brought about by a belief instilled into the people, that their attendance and confession will buy them off the pains of penance in this world, and of Purgatory in the next, by no less than three Plenary Indulgences. Its likeness to the immediate effects produced by Whitfield, in

his field-preaching near Bristol, is very striking. "The deep silence of his rude auditors was the first proof that he had impressed them, and by and bye he saw the white gutters made by the tears which plentifully fell down their black cheeks, black as they came out of the coal-pits. 'The open firmament,' says Whitfield, 'above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horses, and some in the trees, and at times all affected and drenched in tears together; to which sometimes was added the solemnity of the approaching evening; was almost too much for, and quite overcame me[x].'"

With regard to the first, those who have ears *to hear*, (for there are many in these days, as in others, who do not use them to hear,) and those that have eyes *to see*, will have marked that *practically* the Church in Spain fails to sanctify the conversation of the people, who, in spite of the warm and simple hearts which nature has given them, are given up to dissolute, ungodly, and irreligious lives. "By their fruits ye shall know them," says Holy Scripture. Yet it would not be fair to press this point further than this. Such a state of life and morals as is implied above is one sign among many, of little weight perhaps by itself, but coming in as one of the units whose sum, should they all exist, would be a proof of a falling or fallen Church. The very far higher character of England, for honesty, morality, and general religion, than that of Spain and Italy, is one item, good as far as it goes, in favour of England's Church. Again, the torpor of the Spanish Church, and the agonized throes of her English sister under the heavy hand of State-tyranny, is another sign not to be despised in the comparison of one with the other.

Doctrinally it will be seen, that in spite of all that has been

[x] Southey's Life of Wesley, vol. i. p. 236. Had 'Wesley's Miracles' taken place in the Church of Rome, they would have been accounted for by a very different hypothesis from that of Southey. p. 244.

said and unsaid, all that has been asserted and denied, *it is true*, that in the religious regards of the people the Blessed Virgin does stand in the place of God: that *it is true*, that satisfaction for sin by way of penance is turned into a calculating mechanical process of buying off certain pains by certain other painful expiatory acts: that *it is true*, that the Bible is a closed book to the laity. It must be acknowledged, that the first of these is a corruption of God's Truth; that the second is a scheme whereby the feeling of free-hearted penitence must be sapped, and the true means of 'pleasing God' obscured; that the third is, in spite of what may be said for it, a grievous wrong done to God's heritage, and results in unreasoning credulity of every thing that is told them in feeble minds, and an equally unreasoning disbelief and suspicion of every thing in more awakened intellects[y].

But these are only three points incidentally manifested. There are many others, some of which it may be well to throw together in a few pages; for those who look towards Rome in the distraction and troubles of our own times, often scarce wait to enquire what her doctrines are, or to seriously ask themselves whether such a faith, so taken up, will be the stay and comfort of their souls, when this fretful scene of struggling shall have closed, and they shall stand solitary before the Judge. To such as desire to act honestly to themselves, (and the writer knows many such,) the following questions may be useful.

Sect. II.

I. Are you prepared to take upon yourself to declare, when the circumstances in which God has placed you do

[y] "In this our Church, and the life that has so wonderfully revived in her, lies, under God's good Spirit, if she shall be ever allowed a free sphere of action for her own true principles, the best hope, (and I say it with a sad sense of the infinite distance between the theory and the fact,) the best, I had almost said, the only, hope of winning the educated intellect of the present age to a manly and rational obedience to the will and law of Christ." Sermon, by the Rev. A. W. Haddan, on St. Stephen's Day.

not require it, that the sixty-five million seven hundred and seventy thousand souls in communion with the Orthodox Greek Church[z], which consists of five Patriarchates, two of which, if not three, are older than that of Rome, and the sixteen million souls belonging to the Reformed Catholic Communion, are not members of Christ's Church, when you know the fearful risk of denying the operations of Christ's Holy Spirit[a]? Would it be a light thing when you repeat the words, 'The Holy Church throughout all the world,' to have your mind confined to the worn out countries of Spain, France, and Italy, together with parts of Germany, and Mexico? Yet all the bulk of the Roman Obedience is contained in these five countries.

II. Are you prepared to believe, that new doctrines may be added to the Faith, which have come into being since the time of SS. Peter and Paul? Yet as much as this is necessarily implied in the modern doctrine of development, and any other ground for the defence of the Roman Faith, is well nigh now given up by her most able advocates, and indeed cannot possibly be consistently maintained, since Popes and Councils have taken upon themselves not to enunciate the one truth ever held, but to frame doctrine of their own immediate authority. Can you reconcile such a notion with S. Jude's exhortation, that we "should contend earnestly for the faith once for all delivered to the

[z] The numbers given above are taken from a calculation made ten years ago. I am informed on very good authority, that they now amount to 70,000,000. The correctness of the Roman numbers may be tested by the fact, that the whole population of France is included in their census, amounting by itself to upwards of 30,000,000.

[a] Matth. xiii. 31. The answer, "But you have to say the same of Dissenters," is no answer, because if we *should* acknowledge that they in no sense made part of the Church, (yet on this point, vide Hooker, Eccl. Pol. v. 68. 6.) still the admission might be true of them, and false of Greece and England, and, *if false*, it is just as awful an assertion to make and act upon, whether or no another proposition, by the hypothesis not false, be similar to it or no.

saints[b]?" Can you reconcile it with S. Paul's declaration to the Ephesians, that he "had not shunned to declare unto them all the counsel of God[c]?" Can you reconcile it with his redoubled precept to the Galatians, "Though we or an angel from heaven preach any other Gospel unto you than (*i. e.* beside) we have preached unto you, let him be accursed? As we said before, so say I now again, If any man preach any other Gospel unto you than (beside) that ye have received, let him be accursed[d]." Can you reconcile it with the well-known principle of the early Church, Τὰ ἀρχαῖα ἔθη κρατείτω, illustrated by the great Councils of Nice, Constantinople, Ephesus, and Chalcedon? In each of these, appeal was made to the sayings and writings of the old doctors[e], in order to clear up what was the mind of the Church from the beginning. There is no framing *ex cathedrâ* as by some immediate inspiration and living power. "After that," says Vincentius Lerinensis,

[b] Jude 3. It is unfortunate, that in our version the full meaning of ἐφάπαξ, literally "upon once," "once only," "once for all," has not been given.

[c] Acts xx. 27.

[d] Gal. i. 8, 9. Vide Vincentius Lerinensis' instructive comment on these verses in the 8th and 9th chapters of his Commonitory. "These precepts," says he, "which are set down against changing the faith, are commanded to all ages; wherefore to preach unto Christian Catholic men beside that which they have received never was lawful, no where is lawful, never shall be lawful. He crieth out, and again and again crieth out, in his Epistles, to all men, to all times, to all places, that vessel of election, that Master of the Gentiles, that trumpet of the Apostles, that herald of the earth, that seer of the things of Heaven, that whosoever preacheth a new doctrine is to be accursed. And, on the contrary part, certain cry out, Cast away your old faith, your forefathers' laws, your elders' trust committed to you, and receive after all what things? I tremble to utter them, so proud and presumptuous are they." The principle here laid down was that on which the Ancient Church acted, and thus she fulfilled the great purpose for which she was formed, the maintenance of one immutable Faith in its integrity. The present practice is to pronounce as necessary to be believed whatever a sufficiently large public opinion demands. See note on the subject of the Immaculate Conception. P. 43.

[e] For the way in which Rome treats the Fathers, vide Index Expurgatorius, Dissuasive, p. 2. l. 1. §. 6. Stillingfleet, Grounds, l. s. 19. Newman on Romanism, Lect. 2.

commenting on the Council of Ephesus, "we admired and highly commended the great humility and holiness of the Council, that so many Priests, almost the greater part of whom were Metropolitans, of such condition, of such learning, that they were almost all sufficient to have disputed concerning doctrines, and whose very assembling might therefore seem enough to have emboldened them to presume and determine somewhat of themselves, yet they innovated in nothing, arrogated nothing to themselves; but above all things were most careful not to deliver any thing unto posterity which they also had not received from their forefathers, not only disposing well of the business then present, but leaving an example to posterity, namely, how they in like manner should reverence the doctrines of sacred antiquity, but condemn the inventions of profane novelty." Would God that the Mediæval Church had followed that godly rule and example. The sharp severe measure of striking off at a blow all "profane novelties," as Vincent indignantly termed them, "new inventions," as Mr. Faber approvingly entitles them, and returning to "the doctrines of sacred antiquity," would not then have been needed in the sixteenth century.

III. Are you really prepared to worship the Blessed Virgin Mary? I use the word *worship* deliberately, for it is the only word which is truthful. Else what mean not only the foreign practices prayers and sermons, which, as has been shewn by the previous letters, encourage the laity in making St. Mary the centre of their religious system[f], but also the dogmatic and devotional expressions accepted into

[f] The following conversation took place between the writer and an old woman in Rome last year. *Q.* 'Do you pray to la Santissima Madonna?' *A.* with a smile of pity, 'Of course.' 'Do you make any difference in your prayers addressed to her and to Jesus Christ?' 'Of course not.' 'Which do you pray most to?' 'La Santissima Madonna.' 'Why?' 'Because I am a woman, and so I pray to Her; you are a man, so you pray to Him.' The men in Italy do not pray. Their faith has been overtaxed, and they have, in the middle classes, in numberless cases, cast away belief.

the public offices, and when used by individuals, approved by authority? What, for example, is the meaning of the "Psalter of the Blessed Virgin, compiled by the Seraphic Doctor St. Bonaventura, Bishop of Alba, and Presbyter Cardinal of the Holy Church of Rome," of whom Pope Sixtus declared, when he canonized him in 1482, "that he so wrote on divine subjects, that the Holy Spirit seems to have spoken in him?" And his version of the Te Deum, in which we read, "We praise Thee, O Lady, we acknowledge Thee Mary the Virgin: all the earth shall worship Thee, the Spouse of the Eternal Father. Holy, holy, holy, Mary, Mother of God and Virgin! O Lady, save Thy people! Let Thy great mercy be with us, because we do put our trust in Thee, O Virgin Mary! in Thee, sweet Mary, do we put our trust, defend Thou us eternally?" And his Litany, in which it is prayed, "Spare us, Good Lady!" "Good Lady, deliver us!" "We sinners do beseech Thee to hear us, Good Lady?" Look again to the saying of Bernardinus Sennensis, who was canonized by Nicholas V. in the year 1450: "Mary has done more for God, than God has for man, so that thus on account of the Blessed Virgin, whom nevertheless He made, God is in a certain manner under greater obligations to us than man to Him." Alphonso Liguori was canonized only twelve years ago; his words are, "All is subject to Mary, even God Himself." It would be endless to enumerate such passages[g], which those who have visited the

[g] For further examples, vide supra, Letter VI. The excess to which this adoration has been carried by the new School of the Oratorians is well known. It was hinted in Mr. Newman's published letter to Mr. Faber, in which he signed himself, 'Yours in St. Mary and St. Philip.' It is brought out clearly in Mr. Faber's writings. The following extracts are taken from his hymns. The capital letters are Mr. Faber's.

"Mary, one gift I beg of Thee,
My soul from sin and sorrow free!
Direct my wandering feet aright,
And be Thyself mine own true light!
Oh, Mary, when I come to die,
Be Thou, Thy Spouse, and Jesus nigh!

churches near Rome and Naples know well, still breathe the spirit of the Roman Church in Italy as well as in Spain. At Naples the same principles which have put St. Mary in the place of Jesus are now placing St. Joseph in the place of St. Mary[h]. What is Biel's Rationale of the system? "You are afraid to approach the Father, frightened by only hearing of Him, but He gave you Jesus for a Mediator: what could not such a Son obtain from such a Father? . . . This brother Mary gave you: but perhaps even in Him you fear the Divine Majesty, because although He was made man, yet He remained God: you wish to have an Advocate even to Him. Betake yourself to Mary, for in Mary is pure humanity. The Son will hear the Mother, and the Father will hear the Son." Is not the Neapolitan peasant, justified in going a step farther, and betaking himself to St. Joseph, because the wife will hear the husband, or to St. Anna, because the daughter will hear the Mother? And is not the whole system alien from that deep trustful spirit of filial love, whereby the humble Christian looks up with his heartfelt "Abba Father," to his dear Lord and Father, to Whom he is brought nigh by the precious blood of Jesus? "For there is one God, and

When mute before the Judge I stand,
My holy shield be Mary's hand!
Thou Mary, art my hope and life,
The starlight of this earthly strife."

Again, "O Mary, let Thy Son no more
His lingering Spouses* thus expect,
God's children to their God restore,
And to the Spirit his Elect."

[h] Mr. Faber is not left behind by the Italian development here either. Addressing St. Joseph, he says,

"Wilt thou
Forgive a poor exile for choosing thee now?
There is no Saint in Heaven I worship like thee,
Sweet Spouse of our Lady! O deign to love me!"

* i. e. The souls in Purgatory.

one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all[i]."

IV. Do you believe, as you believe a fact of history, that St. Mary was taken up bodily into Heaven? Yet the Feast of the Assumption is one of the Festivals which is kept throughout Italy with the greatest splendour. Do you believe in the Immaculate Conception of St. Mary[k], although the dogma runs the risk of denying the Universality of Original Sin, and of marring the true doctrine of the Incarnation, and although the testimony of the Church negative and positive is against it[l]? But you must believe both of these, if you submit to the re-baptism of Rome.

[i] 1 Tim. ii. 5, 6.

[k] With a slight alteration of the two subjects, 'The Saints,' and, 'The Church of all lands,' I should agree with the following lines of Mr. Faber:

> "And the Saints new inventions of homage have found,
> New titles of honour, new honours for thee,
> New love for thy shining, sweet Star of the Sea!
> And now from the Church of all lands thy dear name
> Comes borne on the breath of one mighty acclaim;
> Men call on their Father that He should decree
> A new gem to thy shining, sweet Star of the Sea!"

Mr. Faber here acknowledges, that the honours and offices attributed to St. Mary are *new inventions*, (let us weigh both the words well,) and are bestowed upon her by the Pope. For the dispute between the Franciscans and Dominicans on the subject of the Immaculate Conception, see Council of Trent, Sess. 4. For the progress of the opinion in Spain, see Doblado's Letters, Note A.

[l] St. Aug. de Pecc. Meritis, ii. 24. "Quod (de B. V.) assumpsit id profecto aut suscipiendum mundavit, aut suscipiendo mundavit." On which Archdeacon Wilberforce remarks: 'If the Blessed Virgin had not been an inheritor of our common nature, she would have been less suitable for that service which it was her privilege to discharge.' Might he not have said even 'unsuitable,' nay, 'incapable?' Doctrine of the Incarnation, p. 78.

Even so late a writer as S. Bernard, speaks most strongly against this 'new invention;' and we must recollect how much more valuable a late writer's testimony against a doctrine is, than his testimony for it. Testimony in favour of such and such a doctrine only bears witness to the fact, that at a certain date it was taught, and it may have corruptly crept into prevalence perhaps a century previously. Testimony against a doctrine shews, that even

V. Do you think it right to worship Images? But this is a point of the Roman Faith. They are not merely used as memorials of the object of worship, for these are the exact words in which the controversialist Bellarmine lays down the dogma: "The Images of Christ and the Saints are to be venerated, not only by accident and improperly, but properly and by themselves: so that they themselves are the end of the veneration, as they are considered in themselves, and not only as representatives[m]." The terms used by the Council of Trent are not so monstrous, but these are the expressions of Naclantus, Bishop of Clugium, who was one of the leading Prelates in its deliberations. "Wherefore not only must it be confessed that the faithful in the Church do adore before the Images, (as some perhaps for caution's sake express themselves,) but also they do worship the Image without any manner of scruple which you may suggest: nay, moreover, they venerate the Image with that worship with which they venerate its original: so that if the original has to be worshipped with *latreia* or *douleia* or *hyperdouleia*, the Image is to be adored with the self-same species of worship[n]." So that, according to the teaching of some of the Roman Doctors, the Images of Christ are to receive the worship of *latreia* for and in themselves, the Images of the Blessed Virgin the worship of *hyper-*

at that date it had never been heard of in the Church except to be reprobated. Thus the over-reverence of the Greek Church paid to the Blessed Virgin proves nothing about the antiquity and truth of the doctrine. But the utter ignorance in the Eastern Communion of the Supremacy of the See of Rome is an insurmountable demonstration against the claim.

[m] Bell. de Im. SS. lib. ii. c. xxi. Imagines per se et proprie colendas. Yet Bellarmine is more moderate than Aquinas, Sum. Theol. Pars 3. Qu. 25. Art. 3, 4. Cassander maintains the contrary view. Consult. 21. De cultu Imag. "We are not unskilled," says Bp. Taylor, "in the devices of the Roman writers, and with how much artifice they would excuse this whole matter and palliate the crime imputed to them, and elude the Scriptures, but we know also that the arts of sophistry are not the ways of Salvation. Diss. p. i. c. i. §. 8.

[n] J. Nacl. Clug. Exp. Ep. Rom. cited in Hom. iii. Against Peril of Idolatry.

douleia, the Images of the Saints the worship of *douleia*. Thus it is expressly stated, that *latreia* to an Image is justifiable. Now Image is merely the English translation of *Idolon*, so that *latreia* to an *Idolon* is acknowledged to be right. Then how can we escape the conclusion, that *Idolatry*[o], which is a mere combination of the two words, is justifiable? Can a thing be right when spoken of under two words, and wrong when spoken of under one? Either give up the thing, or defend the word. And how can you reconcile either thing or word with the second Commandment[p]; with St. John's touching exhortation, "Little children, keep yourselves from Idols[q];" with the universal practice of the Primitive Church, down to the seventh century[r]? Nor would much be gained should it be urged, as it might be, that the words of the *Tridentine Council* do not bind those who receive its decrees to actual *latreia* of the Image, but of the Image's Prototype. Is it possible to conceive that a Socrates or a Cicero really worshipped

[o] There are two senses in which the word Idolatry is used: 1. worshipping that which has no real existence; 2. paying adoration to the outward representations of real objects of worship. In the first sense no Christians are guilty of it: in the second is it possible to deny it? At the same time it must be observed, that it is not their use but their adoration which is idolatrous.

[p] In foreign Catechisms, and in those churches abroad where the Commandments are exposed to view, the second Commandment is often wholly left out. This is a very different thing from the practice of joining the first and second Commandments together.

[q] This word would equally correctly be translated 'Images.' It is noticeable, that this is the last warning in the beloved Disciple's Catholic Epistle. 1 John v. 21.

[r] The well-known story of Epiphanius, whose date is about A.D. 370, is illustrative of the strong feeling of the Church at the end of the fourth century on this point. Going into a church in Palestine, "I found there a veil hanging at the door of the church dyed and painted, and having the Image as it were of Christ, or some Saint. When therefore I saw this, that contrary to the Scriptures the image of a man was suspended in the Church of Christ, I cut it down, and gave counsel to the keepers of the place that they should use it for the burial of some poor man." The date of the Second Council of Nice is A.D. 787.

pieces of wood and stone *as* pieces of wood and stone? Did the Jews worship the golden calf *as* a golden calf? No; the first adored the Supreme Being or the Hero in this his representation, and the latter we are expressly told considered the Feast of the Golden Calf to be the Feast of the Lord Jehovah[s]. And yet this was Idolatry. How does even the educated Romanist differ from them, when he puts forth the plea that he is worshipping the Saint in the Image and God in the Saint[t]?

VI. Do you dare to give up the privilege that has been yours since your Confirmation, of receiving that Cup which St. Paul declares to be "the Communion of the Blood of Christ[u]?" Listen to the self-condemning words of the Council of Constance, by which in the year 1415 this 'profane novelty' was authorized. It "decrees, declares, and determines[x], that although Christ instituted this venerable Sacrament . . . and administered it to His disciples under both kinds of bread and wine . . . and in like manner that although in the Primitive Church the Sacrament was received of the faithful under both kinds, yet . . . we command," (where was Vincentius' Rule here?) "under pain of excommunication, that no Priest communicate the people under both kinds." Why did Christ institute the Cup? Why did He distribute it? Why did He say, Drink ye all of this? Why is the condition of 'drinking His blood,' added to that of 'eating His flesh,' in order that He may dwell in

[s] Exodus xxxii. 5.

[t] St. Clement of Alexandria, in the sixth book of his Stromateis, writes: "Moses had expressly enacted, that no statue or image must be made, that we might not give ourselves to the objects of sense, but pass on to objects to be contemplated by the mind: for the familiarity of the sight always at hand lessens the majesty of God, and makes it cheap, and to worship the Intellectual Essence through matter is to dishonour it through sense." "Non ego illum lapidem colo," pleads the heathen disputer, in S. Aug. Ps. xcvi. "sed servio ei quem non video."

[u] 1 Cor. x. 16.

[x] Labb. Conc. Tom. xii. p. 100. Vide etiam Conc. Trident. Sessio 21. in Hard. Act. Conc. tom. x. p. 119.

us and we in Him[y]? Is it not to be most gravely questioned, whether the blessed Sacrament can be received *in its integrity* under one kind? What was the practice of the Apostles? What says Pope Gelasius, who lived in the year 490? "We find that certain persons, when they have received their portion of the Sacred Body, abstain from the Cup of the Holy Blood. Let these men beyond doubt, (since I know not by what superstition they can be hindered,) either receive the Sacrament entire, or abstain from it altogether, because there cannot be a division of one and the same mystery without great sacrilege." Pope Julius, as late as the year 920, is not less explicit. "We have heard that certain persons, filled with a schismatical ambition against the divine decrees and the Apostolical institutions, have offered the Eucharist to the people dipped in the wine by way of full communion: but that this is contrary to the Apostolical doctrine, and to the custom of the Church, it is not difficult to prove, from the very fountain of truth from which the mysteries of the Sacraments have themselves come; for the setting forth of the bread and wine separately is recorded, and therefore every such error ought immediately to cease."

VII. The difference between the Roman Transubstantiation and the Catholic doctrine of the Real Presence, is a most mysterious metaphysical question, to be handled with all reverence of thought, but yet it must be fairly met. Do you then mean by the former, that the external sign is so changed into the thing signified, as to lose the propriety of its own nature? In that case, where are the two parts of the Sacrament, and what becomes of the argument of the Fathers for the two natures of Christ from the twofold nature of the Holy Elements? Do you choose the dogma of the Council of Trent, or that of the Anglican and of the Primitive Church embodied in the following extract from Pope Gelasius[z]. "Doubtless, the Sacrament of the Body and Blood

[y] John vi. 56.

[z] Gel. de duab. Nat. Theod. Dial. 2. St. Chrys. Ep. ad Cæs. Vide Pearson on the Creed, note *p*. Art. III. vol. ii. p. 201. ed. Burton.

which we receive is a Very Divine Thing, whereby we are made partakers of the Divine Nature, and yet it doth not cease to be bread and wine by substance and nature?"

VIII. In Rome as well as in Spain on almost every church there is inscribed above the door, "Indulgentia, Plenaria, Quotidiana," &c. On the Cross in the centre of the Colosseum is written, "By kissing the holy Cross, two hundred days' Indulgence is acquired[a]." Two hundred and fifty-two years, i. e. as much as would be gained by two hundred and fifty-two years of rigorous Penance, is granted for ascending the Scala Santa on the knees. Seven years and seven quarantines (i. e. seven years and seven forty days) are given for attending a Procession of the Host with a taper, five years and five quarantines without a taper, three years and three quarantines for attending it by deputy. In the church of Sta. Maria della Pace, as well as numberless others, a board announces, that every mass there celebrated delivers a soul from Purgatory[b]. What is the meaning of these and a hundred other such announcements? Do you believe that the satisfactions of the saints in the way of good works are more than are needed for themselves? Do you believe that this overplus of good works, added to those merits of Christ which were more than sufficient to redeem mankind, is entrusted to the Church as a sort of fund[c], which the Pope may dispense

[a] "Baciando la santa croce si acquistano ducenti giorni d' indulgenza." There is a passage through the Colosseum, and those who wish to pass from the part of Rome near S. John Lateran to the other parts of the city naturally pass through it. It may be imagined, that so easy a method of making up for two hundred days Penance is not lost.

[b] "Ogni messa celebrata in quest' altare libera un' anima dal purgatorio." The question naturally arises, 'Why then are the relations of the departed so cruel as to allow any to remain there?' It is to be supposed, that none can be allowed to stay in this state of torture, except such as have no friends on earth to pay for a mass. Vide supra p. 29.

[c] If this fund is formed only of the merits of the Saints, it may be exhausted; if of the inexhaustible merits of Christ, why are those of the Saints added?

according to his pleasure, nay if he will for money[c], for the benefit of those who have not made sufficient satisfaction for the temporal punishment of sin, whether in this world or in Purgatory? Will you believe all this with Rome, or will you believe with the Catholic Church that doctrine of which the other is the corruption, that the Church has the power to remit the fulfilment of ecclesiastical censures imposed by the Church?

IX. Do you realize to yourself all that is implied in the Invocation of Saints, and the distinction between it and the doctrine of the Intercession of Saints? Do you soberly believe that they have the Godlike attributes of Ubiquity and Omniscience? Yet this is necessarily implied in their Invocation. Do you believe that they are already advanced to the full bliss of heaven, though the early Church prayed not *to* but *for* them, on the grounds that they, with all the accepted, were retained in Paradise until the time when the elect should be accomplished? Do you in the bottom of your heart believe that such prayers as the following, offered to St. Peter on the anniversary of St. Peter's Chair, are not derogatory to the glory of God, "O Peter, Blessed Shepherd, of thy mercy receive our prayers, and loose by thy word the chain of our sins[d]?" Is such a prayer in accordance with

[c] Tetzel's profanity would be reprobated by all true Christians of his own Communion. But is it any thing else than a justifiable development in a coarse mind, of the principle involved in 'The Tax Book of the Apostolic Chancery,' and the Indulgence of Alex. VI. A.D. 1500? The form of Absolution used by Tetzel, which was sold for money, contained the following words: "I restore you to that innocence and purity which you possessed at Baptism; so that when you die, the gates of punishment shall be shut, and the gates of the Paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death." Was the indignation that burnt within Luther's soul so groundless?

[d] In Cathedrâ S. Petri in Brev. Rom. this is offered publicly by authority. In Italy, such prayers for private use are common in church after church. They are written on a board fastened by a small chain to a kneeling-bench before the Image or Altar of the Saint. They are in the vernacular, and consequently the real prayers of the people, while the supplications in the Breviary

Rev. xix. 10. "And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus. *Worship God?*"

X. The Council of Trent has altered the Canon of Holy Scripture. It has added to the Inspired Word of God the whole of the Books of the Apocrypha, with the exception of the two Books of Esdras and the Prayer of Manasses. Are you prepared to "receive and venerate them with the *same* affection and reverence" as the Canonical Scriptures, although, to put aside the internal evidence against them, they were ignored *as inspired*, while they were received with reverence, as with us, by the whole of the early Church? The list given by Melito[e], Bishop of Sardis, A.D. 177, is exactly the same as our own, as well as that of a string of authorities, including the Council of Laodicæa in the year 367, and Gregory the Great in the year 590; nor indeed was any other accepted by any part of the Church till the year 1546. Dare you do so great dishonour to God's word?

XI. Do you think that the use of a dead language for prayer[f], and the *necessary imposition* of celibacy[g], (however excellent the voluntary practice of it might be,) are in accordance with the letter or spirit of St. Paul's teaching in Holy Scripture and primitive custom?

XII. Do you believe, that all the Apostles received their

and Missal to God are ordinarily in the Latin. The following is hung up not far from the church of St. Antony:

"Antonio il Santo, O passeggiero adora
Che fui di miracoli fecondo
Però con viva fide a lui affida
Che perir non può mai che in lui confida."

[e] Apud Euseb. Hist. Eccl. iv. 26.

[f] 1 Cor. xiv. Origen contra Celsum, lib. viii. Fourth Lateran Council, Canon 6. This Council was as late as A.D. 1215.

[g] 1 Tim. iii. 2, 12. Council of Nice. Council of Gangra.

Episcopal ordination, mission, and jurisdiction by imposition of hands from St. Peter[h]? Is it conceivable that such an hypothesis and the Acts of the holy Apostles can be *both* true? Why does St. Paul expressly call himself "an Apostle not of men, neither by man, but by Jesus Christ and God the Father," and proclaim himself "in nothing behind the very chiefest Apostles," so much so that "he withstood Peter to the face[i]," when it happened that the latter "was to be blamed." Can such a theory be made to agree with the account given us by St. Luke of the Council of Jerusalem[k]? Is it not an historical fact, that the Roman is not "the mother and mistress of all Churches," as much as that Julius Cæsar preceded Constantine? Can you persuade yourself that the Pope is "Bishop of Bishops, who rules over the whole Church of God, and every part thereof, with supreme sway; second only to God in spiritual jurisdiction, representing Him on earth, His Vicar, sitting on His visible tribunal, and dispensing His supreme awards[l]?" Is

[h] This notable 'privilege of Blessed Peter,' is proved by Bellarmine, by two edifying arguments; 1. It is clear, he says, that our Lord ordained either none or all, or some, or one. The first alternative may be passed over; the second is disproved by the case of S. Paul; the third, by the equality of the Apostles, except Peter, among themselves; *therefore* it remains that he ordained St. Peter alone. 2. Except on this hypothesis it could not be true that Rome was the mother of all Churches. "Alioqui enim cum omnes Apostoli plurimos Episcopos in variis locis constituerint, si Apostoli ipsi non sunt facti Episcopi à Petro certe maxima pars Episcoporum non deducit originem à Petro." True, but would it not be simpler to form a destructive syllogism instead of a constructive? Bellarm. de Rom. Pont. lib. i. c. 23.

[i] Gal. i. 1. 2 Cor. xii. 11. Gal. ii. 11.

[k] In this Council St. James, as Bishop of Jerusalem, presided over his brethren. (S. Chrys. Hom. 33 on Acts.) At the First Œcumenical Council, subsequently to this Apostolic Synod, the Bishop of Cordova presided; at the Second, the Patriarchs of Constantinople and Antioch; at the Third, the Patriarch of Alexandria. Thus it so happened, that each one of the five Patriarchates held this post of honour, before it was occupied by the Legates of the Roman See.

[l] Tablet, March 15, 1851. "The Pontiff is the Doctor and Pastor of the whole Church; therefore the whole Church is bound to hear and follow him;

there a shadow of such a theory to be found in the annals of the first centuries of the Church? The Fourth Œcumenical Council, held at Chalcedon in the year 451, has given the reason of the modified precedency which was held by the Patriarchs of Rome. "For the Fathers with reason gave precedency to the throne of old Rome," (not because it was the See of S. Peter, nor that such was the constitution of the Church, but) "because it was the Imperial City, and the 150 Bishops beloved of God," (who formed the Second Œcumenical Council,) "moved by the same consideration, awarded equal precedency to the most holy Throne of new Rome; justly judging, that a city which is honoured with the Government and Senate, should enjoy equal rank with the ancient Queen Rome, and like her be magnified in ecclesiastical matters, having the second place after her." The Second and Fourth Œcumenical Councils therefore *directly*, and all the other early Councils, and all the facts of history[m] *by implication*, deny the authority of the Patriarchate of Rome, to be in any other sense superior to that of the other four Patriarchates of Constan-

therefore if he errs, the whole Church will err." Bellarm. de Rom. Pont. lib. iv. c. 3. "The Supreme Pontiff is set over the whole Christian world, and possesses in its completeness and plenitude that power which Christ left on earth for the good of the Church." Id. c. 24. "The Infallibility of the Pope, and the consequent duty of implicit and universal submission to his authority, are necessary conclusions from his supremacy." Dublin Review, 1844. The whole Ultramontane theory is demolished by Bossuet, Def. lib. viii. c. 11, 12. "It is contrary to the whole spirit of antiquity, and is nullified by every act of the ancient Church," said Mr. Allies in 1848.

[m] "It is certain that St. Polycarp, Bishop of Smyrna, knew nothing of such a Supremacy in Pope Anicetus; that Polycrates, Bishop of Ephesus, and the Synod of Asiatic Bishops, and St. Irenæus, Bishop of Lyons, and the Council assembled in that city, knew nothing of any such Supremacy in Pope Victor; that St. Cyprian, Bishop of Carthage, and the African Bishops, knew nothing of it in Pope Stephanus; that St. Augustine and the Bishops of Africa knew nothing of it in Popes Zosimus and Boniface; and that the Bishops of Rome themselves were ignorant of it for six hundred years." Wordsworth's Theoph. Angl. Part II. p. 246.

tinople, Alexandria, Antioch, and Jerusalem, than that in which the Bishopric of London takes precedency of the other sees in England. Have you duly weighed the words of St. Gregory the Great, Bp. of Rome A.D. 591, or have you unfairly put them aside from your notice? "None of my predecessors have allowed the use of this so profane name; for if one is called Universal Patriarch, the rest are robbed of the name of Patriarchs. But far be this, far be this from the mind of a Christian, to desire to grasp for one's self what would in the very smallest particle seem to diminish his brother's dignity. Therefore let your Holiness call no one ever Universal." "Who is this who, contrary to the statutes of the Gospels, contrary to the decrees of the Canons, presumes to usurp to himself this name? Far be that name of blasphemy from the hearts of Christians, for by it the dignity of all Priests is taken away, whilst it is madly arrogated by one to himself." "I say unhesitatingly, that whoever calls himself, or in his haughtiness wishes himself to be called, Universal Priest, is the forerunner of Antichrist, because in his pride he places himself before the rest[n]." These are strong words. They were written by the same holy Bishop of Rome at the end of the sixth century, to whom we owe the Mission of St. Augustine.

These are twelve points, few among many, in which the Roman Communion has separated itself from the Catholic Faith, and contravened the teaching of Scripture and Primitive Antiquity. And we are not alone in our Protest against them. We are united with the 65,770,000 members of the Greek Communion as Catholics against uncatholic claims in many fundamental truths that we alike affirm. And our very differences strengthen the force of our unity where it does exist[o]. It is only two years since a firm and dignified Protest has been put forth

[n] S. Greg. Ep. V. and VII.

[o] Vide supra note, p. 43.

by the four Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, assembled with twenty-nine Bishops in Synod, against the encroachments of Rome[P]. This Protest was called for by an attempt on the part of the Roman Pontiff, to divide the Greek Dioceses into Latin Sees, similar to that which he has still more recently made on England. They do not shun to declare, that "the Church of Rome has cut herself off from the teaching of the Apostles, upon many Catholic and most essential articles of Christianity." Nay, they go so far as to affirm, that she is "the great Heresy of modern times," having ceased "to be purely guided by the doctrine of the Fathers, and to walk by the never-to-be-forgotten rule of Scripture and holy Councils," and "claiming to herself the powers of a spiritual monarch and arbitress, powers which not even St. Peter possessed."

Sect. III.

We have now come to the third head: What is the most pressing danger to the Church of England? We cannot conceal from ourselves, that there are many foes by whom our Holy and Beautiful House is beleaguered, and we only hesitate which among many to select as the most dangerous. One of the greatest perils to which we are exposed is the

P It were most desirable, that the "Encyclical Letter of the Eastern Church," and the "Answer" by the Ex-Patriarch, Constantius the Wise, should be forthwith translated and published. See an able Article on this subject, in a new and valuable publication, 'The Scottish Eccles. Journal, No. I.' A passage in it is well worth quoting: "Considering the position of the Greek and Roman branches of the Church, we are persuaded that any individual, who, upon his own responsibility, determines to exchange at the worst one state of schism which he has inherited for another which he makes his own by deliberate choice, becomes guilty of a course not only undutiful and sinful also on other accounts, but in the highest degree mischievous and injurious to the very cause which every Scottish or English Churchman, who, either Romanises or Grecises, will probably flatter himself that he is endeavouring to promote; we mean, the cause of Unity."

spread of Latitudinarian and German views, whose tendency has as yet been unmasked in only a few instances, but which will inevitably lead many minds on to an intellectual Scepticism. What we feel very keenly at this moment is the invasion of the rights and privileges and offices of the Church, by the tyrannical power of the State, and the reckless yet determinate resolution exhibited by men in power to ignore the difference between the things of God and the things of Cæsar. Some dread lest we lose an Article of the Faith by reason of the Gorham Judgment. We cannot be safe, say some, till we have won back the right of having a voice in the appointment of our Bishops: till we meet freely to settle our own affairs in Convocation, say others. Public opinion has been expressed by the outeries of the Popular Meetings against us; confess the despondent. Where are our natural Protectors the Bishops? ask the indignant. We shall be swamped by a hostile vote in Parliament, whisper the timid. The scheme is deeper laid; our education is being secularized, cry those who would be more long-sighted. The Papal Aggression is our danger, says another party. At least, there are perils enough to make us stand prepared, girded for the strife, with our armour burnished. But these are not the hardest things to withstand; there is another danger and affliction which touches us closer. Such external adversaries as those above mentioned would have the effect of rousing us, but there is an internal evil which makes our knees feeble, and our hands to hang down. What could the world do to us, if we were faithful to ourselves? but these constant fallings away are as drops of our best heart's blood. This is the real danger of the Church of England. This is why 'we walk together and are sad.' This is at the bottom of many of those dangers enumerated above. Were it not for this, public opinion would not be irritated, and consequently the civil power would not dare to tyrannize. Were it not for this, Neologianism would never have taken such root as

it has. Mr. Froude of 1847, is the legitimate result of Mr. Newman of 1845[q].

The cause of this cause of evils is not hard to discover. When a bow has been long bent in one way, on being let go, it cannot but fly too far in the opposite direction. "Is it not known to all, that every profound and powerful movement among men, however unequivocal its direction and purpose towards good, yet does by the necessity of our infirm judgment and wayward will generate at least partial excess[r]?" But it is now time that the pendulum should grow steady. The series of Tracts begun twelve years ago have proved to thinking Christians the necessity of Church-Membership for present grace and final salvation; but there necessarily follows upon this a further question, What *is* this Church of which we must be members? and it is on this—so to speak, minor premiss—that men are now splitting.

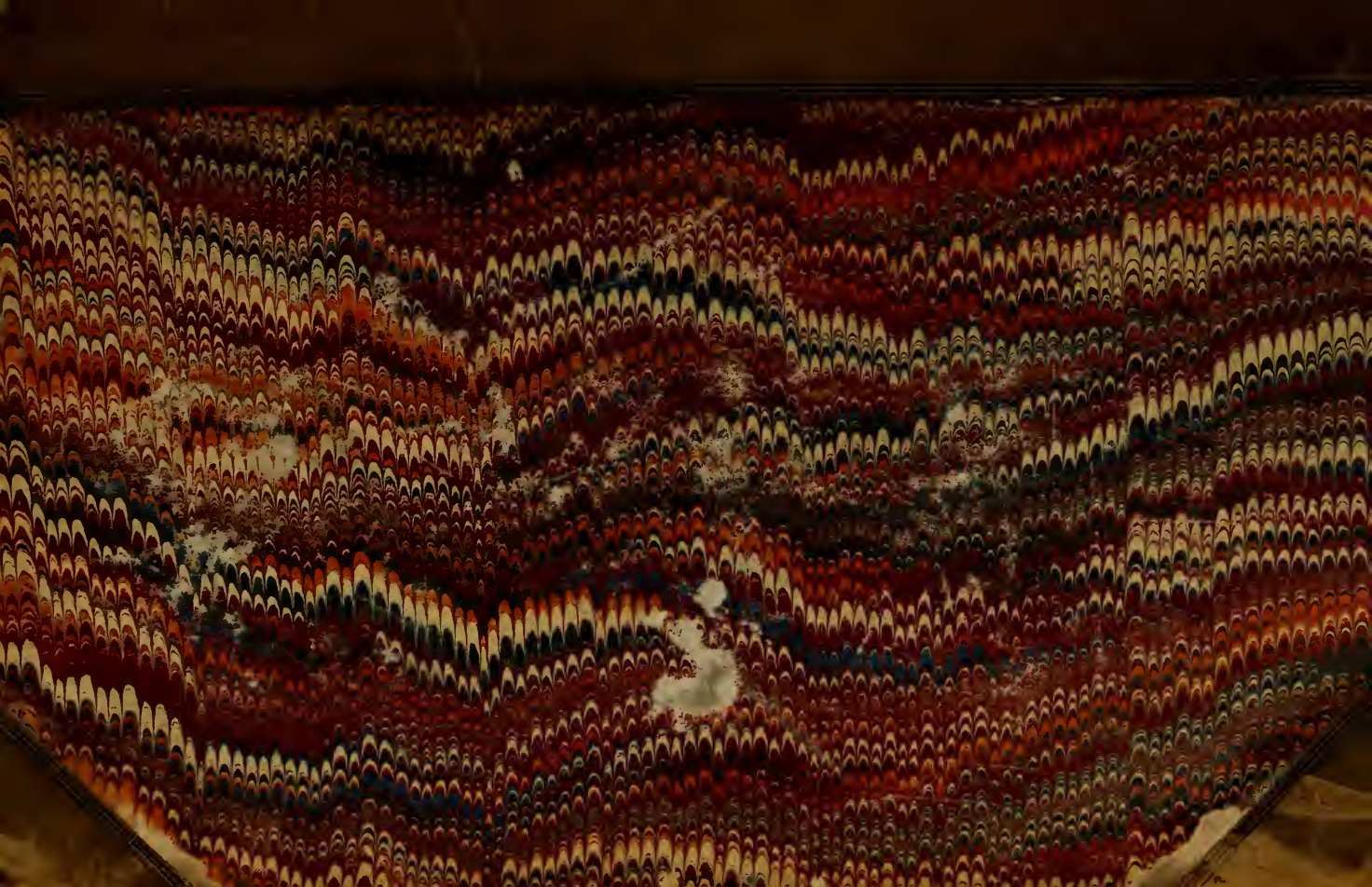
The remedy is complex. With those things which will be really of most avail, such as the self-devotion of those who are loyal and sound-hearted, each in their own sphere, the present Tract does not deal. One element of cure will be to disabuse minds of a secret belief, illogically enough taken up on account of evils at home, with which we are familiar, that the system of the Catholic Church abroad must be more perfect: "a sort of Utopia," as Mr. Pugin says, "pleasant meadows, happy peasants, all holy monks,

[q] Even those whose love for the English Church, as their mother, "in whom they have been new-born, and by whom they have been fed all their life long," has waned, and faded, and perished, nay even Romanists themselves, many yet have cause bitterly to rue any step of theirs which they shall find in the end has been instrumental in destroying what is now "the greatest breakwater against the raging waves of Infidelity." That Rome should ever erect her Monarchy in England is impossible; that she may disable us by introducing division, disunion, and disorganization, is all that can be the result of her efforts; and surely it would be better that she should first pull out the beam that is in her own eye in Italy, France, and Spain, before she proposes to cure us of the mote that is in our eye.

[r] Quarterly Review, No. clxi. Art. 5.

all holy priests, holy every body: such charity, and such hospitality, and such unity, where every man is a Catholic. I once believed in this Utopia myself, but when tested by stern facts, it all melts away like a dream[s]." "It is but a spurious humility," says a most able writer in the Quarterly Review, in the year 1847, "which has sometimes found unhealthy scope in exaggerating the sins, infirmities, and scandals of our own country, and the suppression of its healthier signs and better deeds, while at the same time the opposite rule has been applied to other lands in which the Church of Rome bears sway, and what is good there dangerously magnified, what is evil superstitiously repressed. Not upon grounds of impolicy alone, but of injustice, do we protest against the admission of any such maxims. They can only proceed upon the grossly false supposition, that the parties acting upon them are so identified in feeling with their own Church and nation, that in comparing them with others, they must proceed, as they might laudably proceed, if they were measuring themselves individually by the standard of other individuals, whereas, on the contrary, they have been men discontented and estranged, or fretted and sore in spirit, and therefore with the balance of their predispositions already cast in favour of what is foreign." Rather it becomes us to acknowledge and maintain, that, if there are scandals here, there are greater scandals there; if there is heterodoxy here, there is worse heterodoxy there; and that if scandals and heterodoxy are not *signs* there, neither *can they be signs here.*

[s] Pugin's Earnest Appeal.

[t] In the Article entitled, From Oxford to Rome, which is well deserving of perusal.

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